UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

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Science Falters

By EDMUND B. CHAFFEE

Education Towards Communism

By ALSON H. ROBINSON

From Gladstone to MacDonald

By EDWIN D. MEAD

The Story of My Experiments with Truth

PART V—CHAPTER XL

By M. K. GANDHI

VOLUME CIV | NUMBER 7

Chicago, November 4, 1929

PUBLISHED WEEKLY

UNITY

(Established 1878)

Subscription, $3.00 Per Annum

A JOURNAL *of the* RELIGION *of* DEMOCRACY

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Vol. 1 March 1, 1878 No. 1

THE

Pamphlet Mission

FOR

FREEDOM, FELLOWSHIP & CHARACTER

IN

RELIGION.

Publishing Committee:

ROBERT COLLYER, Chicago. WM. C. GANNETT, St. Paul.
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PUBLISHED SEMI-MONTHLY AT 65 WASHINGTON ST., CHICAGO.

Per Year, $1.50. Single Number, 10 Cents.

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UNITY PUBLISHING CO., Abraham Lincoln Centre, 700 Oakwood Blvd., Chicago, Ill.

"Entered as Second-Class Matter, October 12, 1929, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879"

OF INTERNATIONAL INTEREST

November Articles

November 4. Education Towards Communism
Alson H. Robinson
Whether these vast (educational) activities will result in the creation of a communist mind and eventually in a Communist state is wholly problematical. There can, however, be no doubt that in transposing the darkness of the past into the present Light of Knowledge, coming generations all over the world will enjoy an increasing measure of happiness and freedom.

November 11—Religion Under Communism
Alson H. Robinson
In the course of an exhibition, they show you the picture of one of the Czar's soldiers directing the fire of a machine gun from the belfry of the church into the crowds of people in the square. By the side of the soldier stands a priest blessing the gun which is causing the streets to flow with the blood of his own people.

November 18. In a Russian Village
Sherwood Eddy
One of the great experiments of the world is being tried out in Russia today; the experiment of a united, cooperative, socialized order in contrast to competitive, individualistic, nationalistic states. Today these untamed plains of potential wealth are being made to blossom as the rose.

November 25. Where the World War Began.
Kirby Page
Even a superficial contact with the Balkan situation causes one to wonder about the permanence of the prevailing political arrangements. Jugoslavia feels menaced on all sides. A bitter sense of injustice prevails among the Serbs and Croats and in Bulgaria and Hungary.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME CIV | MONDAY, NOVEMBER 4, 1929 | NUMBER 7

GOD

O God, thou art the Ever-beckoning Gleam
That pierces through the darkness of our night
And lures us on, though storm and raging stream
Would bar our path, and blind us to thy light.

Thou art the Inner Urge that makes us seek
The hidden glory at the rainbow's end;
That makes us struggle to attain the peak
Which rises higher as we high'r ascend.

Thou art the Love that glows within the heart;
Thou art the Life that makes all nature one;
The Truth that chastens and rebukes, thou art,
And thou the Peace that comes when strife is done.

Thy names are varied as the human mind,
In diverse ways thou dost thyself reveal;
Yet in a name thou canst not be confined,
Beyond what lips can say, the soul can feel.

MARGUERITE EMILIO.

We are impressed by the enormous prestige and authority which Herbert Hoover is slowly but surely gaining as the President of this Republic. We can think of nothing quite like it in our time. We find it difficult to recall any parallel to it in our history. This is not an "era of good feeling" such as prevailed in the happy days of James Monroe. There is no adulation of Mr. Hoover, as there was of Theodore Roosevelt and of Woodrow Wilson in his earlier days. The President is not a man made to stir public enthusiasm. But slowly over this land there is spreading the conviction that in the White House there is a great man who is conducting the affairs of the nation with unexampled efficiency and leading it to consummations of high policy which may well make this period a turning point in history. There is something almost awe-inspiring in the way the President is quietly, masterfully, grasping the controls of the country's life, and with the assent of all good men guiding it to issues greater than we have dared imagine. There is criticism of Mr. Hoover, of course. There is complaint and opposition, even occasional defeat. But these are insignificant, like the beating of rain upon a cliff. Mr. Hoover is not weakened, or injured, or impeded by them. Irresistibly, like a vast machine, or a stupendous glacier, his administration moves on, to change the landscape of the world. So great is the President's authority, so dominant his genius of organization and direction, so creative his mind and will, that for the first time we may have an administration which escapes altogether from the low confines of politics, and moves at last on the higher levels of spiritual engineering which is alone true statesmanship. Mr. Hoover disarms his opponents or by sheer weight of intellect and character overwhelms them. Less than a year in office, he already shows sure signs of being one of our two or three greatest presidents. We doubt if, in 1932, the Democrats will think it worth while to put a ticket in the field.

The President's ever-growing prestige lends piquancy to the report, now being industriously circulated, that "Al" Smith is willing to be the standard-bearer of the Democracy once again in the campaign of 1932. It seems incredible that a man of so realistic a temper as the former New York Governor should be cherishing illusions as to the political situation in this country. But there is abundant evidence that a man once bitten by the presidential bug never recovers. Henry Clay ran three times for the presidency and died unconvinced that he could never enter the White House. Mr. Bryan likewise ran three times in vain, and yet to the day of his death was a receptive candidate for a fourth nomination. Now the Democratic Party, always the most unlucky of political organizations, seems fated to be saddled with a second "peerless leader" in the person of the insatiable "Al" Smith. Think of not having had "enough" in the last campaign! Imagine wanting to run again and make another new record of disaster! For if "Al" Smith, as the records show, was the worst defeated candidate for the presidency in the history of the nation, there are surely no limits to the range of his defeat if he tries again. As Mr. Hoover is immeasurably stronger today than he was in 1928 and getting stronger every hour, so Mr. Smith is immeasurably weaker. In the light of events, there seems now to have been something almost ridiculous in the idea of making such a

man as "Al" president of this Republic. We have found numerous ardent supporters of the Governor in the last campaign who are now drawing sighs of relief that he was not elected. There would result such a disastrous rout in a second campaign for Mr. Smith against Mr. Hoover that, for very pity's sake, we hope that Mr. Smith will be taught a little wisdom by his friends. For ourselves, we can see but one argument for the Governor's candidacy and that is that there is nobody else to run. This sounds likely, as the Democrat Party is as short on brains and character among its leaders as it is on numbers among the people. But why have any candidate? Why should not the Democratic Party go out of business which long since became bankrupt?

The famous Gastonia trial began well and ended badly. Judge Barnhill's early rulings, so wise and courageous, were a poor preparation for his later serious error in allowing extraneous questions of religious belief to intrude upon the testimony; and the early dignity of the trial made more than ever preposterous its later scenes of farce and tragedy. The conviction and imprisonment of the seven labor organizers on a second-degree murder charge constitute a travesty on justice and one more blot upon our American judicial system. Yet, when all is said and done, we still feel that the convicted men and women, while innocent of the charge of murder, are none the less to a large degree responsible for their own unhappy plight. When labor leaders go into a strike armed with revolvers and rifles, when they turn their headquarters into a fortress, it is inevitable sooner or later that there should be some firing, and firing usually brings injury and death. The last thing in the world that should be done by labor in its fight for emancipation is to take up arms against the State. Of course, it will be argued that arms in this case were used only for purposes of defense. But there is no defense in shooting and killing! The State always wins out in the end in any test of force and violence. Now that the smoke has cleared away in Gastonia, we discover the labor headquarters wrecked, the labor leaders imprisoned for murder, and the strike itself lost. We believe that the workers of Gastonia had a perfect case in their strike and that the attitude of the public and of the officers of the law in North Carolina was a consummate outrage—but the final tragedy was the work of nobody but the strike leaders themselves. Had they conducted the strike without appeal to violence, had they disdained weapons of every kind, had they merely folded their arms and clasped their bare hands, victory and not defeat would have come to them in the end. Violence can accomplish nothing. In the long run it works only evil to those who use it. Gandhi in India has pointed the better way.

We have no great enthusiasm for Senator Sheppard's idea of amending the federal Prohibition law to make the purchaser of liquor equally liable with the seller. It has a certain elementary justice, to be sure. Morally speaking, the man who buys an illicit drink is as guilty of breaking the law and thus of undermining the structure of the state as the man who sells the drink. But a proposal of this kind is too much like the Jones Law to win our approval. It is just one more attempt in the history of mankind to repress crime through ferocity of punishment; and as such attempts have always been a failure in the past, so we believe they will continue to be a failure today. Not by such methods is Prohibition destined to be made effective. Education, and a lot of it, as Professor Irving Fisher pointed out the other day in Boston, is what is needed to supplement that normal enforcement of law which is applied to the Prohibition law as to all law. More than by any other one thing is our present trouble with Prohibition to be explained by our failure to maintain after the passage of the 18th Amendment that high standard of temperance education which preceded it! But in spite of our reluctance to lend support to Senator Sheppard's proposal, we must confess that in some ways we would enjoy seeing his idea of prosecuting the buyer as well as the seller of liquor enacted into law. Some of its consequences would be so delightful! Take the Congressman, for example, who votes "dry" and drinks "wet"! It would be a gladsome sight to see this political hypocrite in the dock or, better still, behind the bars. Take the large employer of labor who is a "dry" because he doesn't want his employees to drink, and yet himself patronizes a bootlegger at his home and in his club! We should like to see this man hauled up and called strictly to account. Take the habitués of night clubs and speakeasies! Wouldn't we all relish the spectacle of seeing these wantons thrown into the patrol wagon along with the waiters and the check girls? The Senator's bill has its merits. But we hope, all the same, it will not pass.

The decision of the Belgian court in the famous case of the inscription in the Louvain library is one worthy of Solomon himself. Our readers will remember that the architect of the new library, presented to the University by American donors, insisted upon placing upon the building a hideous inscription, *"Furore Teutonica Diruta—Dono Americano Restituta."* This "hymn of hate" against Germany was as objectionable to the University authorities as it was to persons of good taste and good will everywhere. It was a blot upon an otherwise beautiful thing, and the

authorities refused to put it in the place designed by the architect. Various unseemly exhibitions of temper took place—the architect did everything in his power to show his own ferocious spirit and embarrass the Americans who had presented this noble gift to the University. Finally, the affair was taken to the courts, and it has just been decided in the architect's favor. The disputed inscription must be placed in accordance with the architect's design. *But,* once it has been so placed and the building in its completed form has been accepted by the University, there is, of course, nothing to prevent the authorities from removing it! The design, in other words, is the architect's and he has a right to insist upon its being fulfilled. But the building is the property of the University and they have a right to do as they will with their own. This is beautiful! It silences the architect, and it opens the way for the removal of the ugly inscription. With this closing of a controversy which UNITY has followed with intense interest from the beginning, we want to say that few things since the War have seemed to us to be quite so encouraging as this general revolt against the betrayal of the generous gift of the Louvain library by war-hatred. When the authorities of the University, Belgians all, balked at this insult to German pride, the public sentiment of the world rallied to their support. There has been no healthier evidence that the War is over!

The passing of the *Edinburgh Review* is an event in the literary world which calls for comment. Founded 127 years ago, this great quarterly made history for generations. Its first chapter brings to mind its great editor, Jeffreys, and his militant Whiggism. The second chapter marks the founding of the *Quarterly Review* as an opposition journal by Sir Walter Scott and a group of unregenerate Tories. The battle between these two mighty magazines was fast and furious, till there appeared like a knight-errant the young Macaulay to swing the victory to the side of the *Edinburgh Review.* The succeeding thirty years, dominated by the genius of Macaulay, were among the most triumphant in the history of English journalism. Did ever any paper, weekly, monthly or quarterly, have such a contributor? His essays and reviews were the great literary events of their day, as they are still among the permanent glories of English literature. Macaulay's style may have had a "hard brilliancy," as his critics said. His information may not always have been the latest and most authentic. He undoubtedly said many things for the sake of saying them in his incomparable way. But Macaulay had the prime virtue of good writing—namely, readableness. Nobody could resist him while he lived. Now that he is long since dead, he is still being read while other and greater authors are lying neglected. While Macaulay was its prima donna, the *Edinburgh Review* was as powerful as it was popular. Then came the inevitable descent from the heights. In recent years the great paper has been tottering. Now it dies because, its editors say, "modern readers are not willing to wait a quarter of a year for observations" on current thought and life. But is this true? The *Edinburgh's* famous rival, the *Quarterly Review,* is still in existence. The *Hibbert Journal* and *Blackwood's* are flourishing. In this country the *Yale Review* is a distinguished success, and the *Century* has but recently announced a change of form from a monthly to a quarterly. We fear that the editors of the *Edinburgh Review* have not been as enterprising as their competitors. Age and fame are no substitute for life. This great paper lagged—and now, alas, has dropped out of the race.

Science Falters

For the last two centuries what we call "Science" has increasingly dominated the thought of men. This is due unquestionably to the amazing practical victories it has won. These victories for the most part have been victories which even the humblest could see and understand. The movements of the heavenly bodies have been predicted with unerring accuracy; diseases before which mankind once bowed as before a remorseless executioner, have been almost eradicated; mechanical inventions have followed one another with such bewildering rapidity that we have become almost incapable of surprise. Science has completely transformed human life. We can travel with a speed which our fathers knew only in fairy stories. We send our voices under the sea and through the clouds. We can ride in the air and under the water. We can hear a voice and see a face which is hundreds of miles away. Man, it seems, has at last made Nature bow to his will. No longer is he servant but master. Is it any wonder that the method which has enabled us to make mighty conquests should attain high prestige with us? At last, we all feel we have found a way to truth, practical truth upon which we can draw cash at once. Is it any wonder then that "Modern Science," as it is called, should have become the God of our day and generation? Jehovah, if not dead, has been given a strong anesthetic. We worship at the shrine of Science; its oracles are accepted as final. What science

says can make or break. It stands over our world supreme over all peoples, nations and languages. It stands like Nebuchadnezzar of old of whom it was written, "Whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down."

And science has for many decades been putting down religion. It has been pushing God farther and farther into the background. It has been picturing a universe of blind mechanism, of unfailing relentless law. It has tolerated no interfering God. It has made the idea of the Father-God of the Jewish-Christian tradition seem childish and immature. It has tended to view man as a mechanism, a mechanism which can be completely controlled when we understand it better. Human responsibility has been viewed as the merest illusion. Man has been revealed simply as one out of hundreds of thousands of life forms, arising as they have arisen and destined to die as they die. To use the language of an ancient book, science seems to teach that "a man hath no preeminence above a beast." Moreover, from the scientific standpoint the teaching that a man is of any special concern to the universe or any power that may be back of it is nonsense. The astronomers have swept the heaven with their telescopes and they have found that our earth is but a third rate satellite, revolving around an insignificant star in a universe so vast that it takes light some 50,000 years to cross our little corner of it. Thus there has resulted the suspicion among multitudes that science has rendered a verdict which is against religious faith. With the unrivaled prestige of science this is a staggering blow. It is small wonder that religious faith in the old sense of that phrase is declining.

But in shaking the temple it now appears that science, too, has been shaken. In the last few years its certainty of being able to solve any and all problems has been greatly modified. Scientists and philosophers alike are beginning to realize the stalemate which physical science seems to be reaching. There is Spengler who writes, "It cannot be denied, the western physics is drawing near to the limit of its possibilities." "The moment is at hand now when the possibility of a self-contained and self-consistent mechanics will have to be given up for good." There is Jan Smuts, who points out that the old mechanical causation is inadequate to explain life, mind or even matter. There is Prof. Eddington, who writes of "The vision that with the advance of knowledge it may be found that physical laws are sufficient to explain completely the phenomena of life and heredity," that "The accomplishment of this vision now appears very unlikely. . . ." There is Prof. Ayres, one of the brilliant group of younger teachers who was associated with Meiklejohn at Amherst, who writes a book upon this theme which he cynically calls, "Science, the False Messiah." There is Alfred North Whitehead of Harvard, who says, "The progress of science has now reached a turning point. The stable foundations of physics have broken up. . . . . The old foundations of scientific thought are becoming unintelligible." And again . . . . the ultimate issue of the whole story is the patent dissolution of the comfortable scheme of scientific materialism which has dominated the three centuries under review." As if these were not enough, we have Prof. Bridgman of Harvard telling us in a recent magazine article that the age of Newton is now coming to a close and that we shall find that Nature is intrinsically and in its elements neither understandable nor subject to law. Finally Bertrand Russell writes under the caption, "The Twilight of Science" of the doubt which has been thrown upon the universality of causality and of the breakdown of physical determinism. To quote: "By learning nature's laws we could hope to manipulate nature and thus science became the source of power. This is still the outlook of most energetic practical men but it is no longer the outlook of men of science." And again Russell says: "Perhaps the scientific skepticism of which Eddington is an exponent may lead in the end to the collapse of the scientific era just as the theological skepticism of the Renaissance has led gradually to the collapse of the theological era."

Such quotations could be multiplied many times but these few will suffice to establish the fact that the mood of science is changing. The old cocksureness has disappeared. It no longer believes that it is capable of solving the ultimate problems. Its very postulates are breaking down. At present this annihilating doubt is largely confined to the basic science of physics but this skepticism must in the end spread to the other sciences. The whole scientific structure of biology, physiology, psychology and sociology will be shaken. Just when the average man was beginning to worship Science with a capital S those who made the god admit that it has feet of clay.

To the religious man all this has deep significance. If the postulates and methods used to discredit religion are themselves discredited perhaps the great religious affirmations have a more solid basis than our sophisticated age has been willing to admit. At any rate, we are seeing that science no less than religion must in the final analysis rest upon faith. Science falters. It falters but in this very hesitation there is promise of a more sure advance for the spirit of man.

EDMUND B. CHAFFEE.

Jottings

Governor Smith calls his recently published autobiography "Up to Now." It is a foolish title, for we may be sure that up-to-now is all there is. The autobiography need never go into a new edition, for there will never be a new chapter to add to its present contents.

Lloyd-George announces that he will support Labor when Parliament reassembles. This reminds us of Thomas Carlyle's exclamation when he heard of Margaret Fuller's famous remark that she would accept the universe. "Gad," said Carlyle, "she'd better!"

This word "observer" is a great word. The shipbuilders had Shearer at Geneva as an "observer." The Connecticut Manufacturers' Association had Eyanson at Washington, even in secret meetings of the Senate Finance Committee, as an "observer." Now we are beginning to understand what Major Andrê was. Not a spy, but an "observer"!

When a clergyman objects to naming a public school after Thomas A. Edison because the great inventor does not believe in God, we wonder what becomes of our basic American principle of the separation of church and state.

Report comes from England of the tragic death of an estimable woman who committed suicide because of "the miserable poetry" she heard over the radio. For the first time we have found a justifiable cause for suicide!

A certain woman novelist has written three books. These books bear the titles, "Bad Girl," "Loose Ladies," "Kept Woman." What are we to think of a woman's mind which dwells on subjects like these? And what are we to think of a public which reads and applauds?

J. H. H.

Education Towards Communism

How They Do It in Russia

For the person who cares about distinctions the word Communism has to be used with extreme caution as applied to Russia at the present moment. There may be an enormous amount of this commodity within the borders of that vast country, but personally I saw very little of it. The evidence of State Socialism are everywhere apparent—banks, railroads, the great industrial enterprises, highways, public buildings, apartment houses—the list may be extended indefinitely—these are the property and under the administration of the state. I am quite aware that my Socialist friends who are a great deal more careful about such matters than I am will insist that this sort of thing cannot fairly be regarded as State Socialism in view of the fact that it has been achieved by revolutionary and undemocratic methods.

All I can say is that while Russia does seem to be a long distance from the achievement of her communist goal, she is still very definitely and with almost superhuman determination moving in that direction.

Now the establishment of the ideal Communist state which is the dream of the Soviet leaders calls for a large measure of public education. Under the previous autocracy such a condition was not only quite unnecessary but was regarded as a distinct menace. That at least was the attitude of the emperors and leaders of the church in the old Russia. There were, to be sure, a few schools of the highest type available for children of the aristocracy; but so late as 1920 a census of the entire Soviet Union revealed the fact that forty-seven per cent of the able-bodied population between the ages of fifteen and twenty years did not know how to read and write. Such was the perfect fruit of the combined efforts of the church and state to keep its people in ignorance.

Education as a road to Communism becomes imperative for numerous reasons. For one thing, this great mass of facts, information, and discovery which has come to the possession of the modern world is quite as necessary for the child living in a communist society as for one living in countries organized as democracies; it is a common human treasure. In the second place, and this is vastly more significant, education towards Communism calls for the development of a new mental attitude—an attitude in which life and property and human effort are directed not along individual lines in which the spirit of acquisitiveness is dominant, but along socially creative lines.

This is something new in the history of man's struggle to achieve mastery over his environment. Whether this particular form of organization is desirable or undesirable, I am not for the moment inclined to be dogmatic. No person apart from the system itself is capable of judging fairly. But the leaders of Russia believe that it is a desirable thing, and they are so committed to it that this powerful agency known as education is being exploited to the fullest extent in the achievement of their goal.

At the center of this colossal task stands Anatole Lunarcharsky, or at least such was his position prior to his resignation from this most important portfolio a few weeks ago. The withdrawal of Mr. Lunarcharsky, by the way, is in my judgment, symptomatic of a very significant tendency which just now is growing in strength and intensity. Lunarcharsky has been recognized as a sort of Communist Liberal, inclined

not to dogmatize too severely in the use of technique and theory, but to save every possible element and instrument of value from the revolutionary wreckage for the mental and cultural development of his people. My observation in Russia led me to believe that the lines of Communist organization and discipline are being constantly tightened and my theory is that there is very definite connection between this tendency and the withdrawal of Lunarcharsky.

When one speaks about education regardless of political or social objective, he thinks first and almost instinctively of the secondary schools. Unhappily, I had no opportunity for first-hand contact with these schools, since like ours, they are closed during the summer months, and the children are enjoying the summer holiday under conditions quite comparable to those which surround our American boys and girls. It was, however, my privilege to enjoy contact with some of the most influential leaders in this field, and it may be said that their secondary schools so far as grading and organization are concerned, are substantially like ours in America. The Dalton plan is widely adopted, although there must necessarily be many modifications of any such scheme when one realizes how tremendous is the demand for trained teachers and adequate equipment.

If anybody wants a picture of the intimate activities of a Russian school at present, I suggest that he can do no better than to read "The Diary of a Communist School-boy." To be sure, it is not an altogether pleasant picture. The chaos incidental to the building up of such a system would doubtless result in the complete nervous collapse of any teacher not equipped with an iron constitution. The old bonds are broken and the new authority which is presumed to flow from student government is of the most tenuous character. Their educational theory runs far ahead of their ability to work it out. Their leaders are perfectly conversant with the methods that we have developed in America, and are employing them with much less hesitancy than is the case with us. In twelve years Russia has jumped from a country in which illiteracy was rampant and inevitable to one in which the grasp of underlying principles is surpassed by no other country in the world.

Education towards Communism, while starting with the child, in the very nature of the case includes the whole body of citizens, and therefore embraces what is familiarly known to us as Adult Education. The training of one hundred sixty millions of people in the practice of a new theory of life and political organization might seem fantastic enough were it not for the fact that the thing is actually being done.

Taking it in the large, it may be said that two methods of Adult Education are most in evidence. First, the method of visual instruction which finds embodiment in the establishing of vast numbers of museums and exhibitions of all sorts and kinds throughout the Soviet Union. Like everything else, this is something new for Russia. In the old days there were possibly 40 or 50 museums throughout the empire of a semi-public character. For the most part, however, these were for the delectation of the aristocracy. Now, however, there are between three and four hundred such institutions scattered throughout the Union with sixty museums of a very high order in the city of Moscow alone.

There are museums which show the history and growth and results of the revolutionary movement; museums which aim to instruct the peasants as they come to the city in the best methods of agriculture; museums which exhibit products of Russian machinists and carpenters and blacksmiths. Then there are exhibitions of a very noble sort showing the finest treasures of art both of Europe and Russia in the past, as well as the present. Furthermore, these museums are used to the best possible advantage, and every encouragement afforded the people from the country districts to come to visit them.

In this field of Adult Education the second conspicuous medium which is employed is propaganda. With the present Russian political authorities propaganda is education, education is propaganda, and propaganda is the very breath of political life. Perhaps one of the best examples of the use of propaganda in education is now to be found in the treatment of the liquor question. The consumption of alcohol has always been a serious problem in Russia; although I was interested recently in comparing the per capita consumption of alcoholic beverages in various European countries before the war, to learn that the amount in France was many times greater than that consumed in Russia, which would seem to indicate that our American advocates of light wines and beer are not standing upon such substantial ground as they sometimes would have us believe.

During the war there was prohibition in Russia and it was enforced. About six years ago it was abandoned for two reasons. In the first place, the peasants were using enormous amounts of grain in the manufacture of home brew; and grain was vastly more necessary for food. For another reason, Prohibition was abandoned because the country needed the revenue from the sale of alcohol. If capital loans had been forthcoming from countries quite capable of negotiating such transactions, such a concession to this great enemy would not have been necessary.

In making this surrender, the leaders of the government themselves were perfectly certain of the consequences. There can be no doubt that there is a very large amount of drinking throughout Russia at the present. However, one sees surprisingly few evidences of it on the street; but in the great factories in Leningrad careful observations disclose the fact that sixty per cent of the working men in some of these plants are today drinking to a moderate extent.

The present methods of fighting the liquor evil appear to move in three directions. First, legislation. No drinks of any sort sold upon Saturdays, Sundays, and holidays. These laws are rigidly enforced. Such legislation cuts very deeply into the practice of excessive drinking which formerly obtained on these days.

Second, the development of a vigorous popular opinion. Here is where the members of the Communist party are expected, and do, in fact, count as tremendous centers of influence. Whether a Communist member would be shot for being drunk I do not know, but there are plenty of cases on record in which members have been expelled from the party for the excessive use of alcohol.

And then finally, the employment of propaganda

as a means of education is flooding the country. They have to carry on this educational campaign without any of the experience which we have had here in America and they are doing it with complete abandon. There is an enormous organization with ramifications throughout the entire Union whose purpose it is to educate the people in abstinence. They have something like fifty thousand volunteer correspondents to a newspaper which circulates to the farthest villages of the Union.

Although this method has been in operation little more than a year, they have already secured definite results, and taking all three methods combined, statistics show a decrease of something like seventeen per cent in the amount of alcohol consumed during the past three months over a corresponding period of the previous year. All of which seems to justify the prophecy of Stalin that: "We will go back to Prohibition again as soon as it is possible to secure the income from some other source which now the government receives from the sale of alcohol. The entire government policy is to kill the production of vodka. In the nearest future we shall be able to reduce the production of alcohol to the minimum for technical purposes."

When Professor Dewey came back from Russia last year he said that the longer he stayed in the country the more strongly was the impression borne upon him that the way to understand the genius of this great enterprise is not through any detached political or industrial factor, but through contact with this educational movement.

Whether these vast activities will result in the creation of a communist mind and eventually in a Communist state is wholly problematical. There can, however, be no doubt that in transposing the darkness of the past into the present Light of Knowledge, coming generations all over the world will enjoy an increasing measure of happiness and freedom.

ALSON H. ROBINSON.

The Father of the Kellogg Pact

A Talk with Mr. S. O. Levinson

No international action in modern times has aroused such a world-wide response as the movement (now embodied in the Kellogg Peace Pact) for the outlawry of war. This movement owed its inspiration in the first place to the courageous lead of a Chicago lawyer, Mr. S. O. Levinson, whose devotion to the cause of peace was crowned in Paris last year when the assembled statesmen of the world signed the multilateral Peace Pact. The idea germinated in Mr. Levinson's mind as far back as 1917 and for many years he has been the chairman of the American Committee for the Outlawry of War.

Mr. Levinson has been spending some days in London, on his return from The Hague and Geneva. In conversation with a representative of *The Christian World* on Friday he recalled a recent "delightful talk" with M. Briand. The French Premier greeted him as "the real father" of the Pact. Mr. Levinson promptly replied that it would have died fatherless but for M. Briand's own overtures to America in 1927. His proclamation, said Mr. Levinson, gave the movement a momentum that put it into diplomatic channels.

"Just as Briand," he continued, "started the Peace Pact on its way to consummation and acceptance, so Mr. Ramsay MacDonald and Mr. Arthur Henderson at Geneva led the Assembly with a resolution that harmonizes the Covenant with the Peace Pact, the effect of which, if adopted, as I believe the proposals will be, will make the Covenant outlaw war in the same way as the Peace Pact has done. In other words, the agreement not to go to war under the Covenant will be absolute and not conditional, and free from gaps and loopholes. The general recognition of the Peace Pact by the representatives of a dozen or more nations in Assembly speeches gave final assurance of the acceptance of the Pact by the League of Nations.

"After these changes are made the question of sanctions—a polite name for war—will still remain. Article 16 of the Covenant, as a matter of fact, has been inoperative. Indeed, the League itself has utterly failed as an instrument of war—its original concept. But it is succeeding rapidly as an instrument of peace and will succeed more as it takes out the 'deadwood' of war and force entirely out of the Covenant.

"When the League finally divests itself of the theory of sanctions, or punishment by force, as a policy, the opportunity for cooperation with America will be practically unlimited. The expectancy of war, that is, of the breach of the Pact or the Covenant by its own members, defaces the fundamental spirit of the League. Moreover, Article 16, read in connection with Articles 10, 11 and 15, constitutes the Covenant as it stands a military alliance, potentially against any and all of the signatories. This omnibus military alliance has not worked and cannot work. It deprives the Covenant of its greatest hope, the faith of the peoples in one another.

"Civilization has witnessed and relied upon the plighted word of the nations for the use of force, and the signatories have accepted it without cavil or question and wholly without sanctions. It is strange and incongruous that when a treaty, the Peace Pact, is signed by the same nations agreeing not to go to war, pledging their honor not to use force in international disputes, the plural echo of the war system shrieks aloud and asks for large armies and navies to enforce the pledge of peace.

"I do not advocate the abolition of armaments," continued Mr. Levinson, "although the real test of the Peace Pact will come with the proposal for *pro rata* or proportionate reduction of armaments gradually down to a respectable minimum. But I *do* say that peace will never come to nations until they respect and honor the absolute pledge for peace contained in the Pact of Paris.

"Some of the nations seem to act as if they were

giving up a thing of great value in renouncing war and demand a high-class 'security' for such an alleged sacrifice. The affairs of life generally hinge upon confidence, and international relations must not be an exception to the rule. The reign of force after many centuries has brought civilization to the very abyss of destruction. The Peace Pact offers a new experiment and is the only hope for the salvation of the world. It puts the power over war and peace in the hands of the people, because the Pact constitutes the cornerstone of the law of nations, and makes the use of war illegal and criminal."

Since his last visit to Europe, two years ago, Mr. Levinson has noted a marked change in public opinion on this side of the Atlantic. "It has undergone a change equivalent to a metamorphosis," he said. "The lapse of time, the recognition of the futility of war, and the tremendous sentiment for peace which has grown by leaps and bounds under the inspiration of the Peace Pact are the principal factors that have brought about this changed condition. I have been convinced by my present trip that Europe really wants to be done with war once and for all.

"In America we have, in common with other nations, a lot of blatant militarist talkers, but the overwhelming sentiment is for peace. The election of Hoover, a Quaker, as President is a strong proof of that sentiment."

In Mr. Levinson's opinion the change of Government in this country has brightened the international outlook. He had little confidence in the Conservative Government as sincere believers in the practicability of outlawing war. In conversations at The Hague, and more particularly at Geneva, with Prime Ministers, Foreign Secretaries and leading jurists, he was made aware of the emergence in Europe of a new and better attitude of mind.

Mr. Levinson's comment on the Shearer revelations in the United States was illuminating. "Like a great many other revelations," he remarked, "it is worth its weight in radium. I know of no single exposure that could have happened in a more timely fashion or more effectively to shut the mouths of the jingoistic big-navy people on both sides of the water."

E. T.

—*The Christian World, London.*

From Gladstone to MacDonald

It is not always remembered that Gladstone's resignation of the premiership in 1894 and his retirement from public life were primarily due to his disapproval of the naval budget of that year and of the general policy of increasing naval expenditure to which his colleagues seemed committed. To John Morley, who records it in his biography of Gladstone, he said:

> My name stands in Europe as a symbol of peace, moderation and non-aggression. What would be said of my active participation in a policy that will be taken as plunging England into the whirlpool of militarism?

He labored to have the naval estimates cut down, but with the majority he did not prevail. He had at various times in the past made concessions in emergencies, but "none of them," he said, "had reference to the notion of establishing dominant military or even naval power in Europe." He would not stand for a policy threatening or implying the contrary; and he resigned responsibility and power.

Gladstone had become steadily a deeper hater of war, "attached to the mode of reason, detesting the way of force." War was the great waster of the resources of nations; "there is no war, except the war for liberty, that does not contain in it the elements of corruption and misery." He had pushed the arbitration of our "Alabama" claims at Geneva in 1872, which resulted in England's paying heavy damages; but had these been vastly heavier, he declared, it would have been as the small dust of the balance compared with the possibility of war between these two great countries. When the disaster at Majuba Hill in 1881 compelled more serious attention to the Transvaal situation, and Gladstone became convinced that the English policy had been mistaken, he had the moral courage to withdraw, although London jingoism was rampant against making terms with a victorious little enemy, with all the slain brave soldiers unavenged. In May, 1898, he died, little divining that England was on the eve of the mournful Boer war, which he had but delayed, which he could have prevented, and which Morley so sternly condemned; not knowing that the United States had even then plunged into the needless and unjustifiable Spanish war, involving presently the wanton subjugation of the Philippines and our entrance upon the imperialism and big navy craze, which he so dreaded and deprecated for England, and which only now at last seems nearly to have run its course. It was the irony of fate that the two great republics, called to be the preeminent pillars of civilization, should have launched simultaneously upon a course so opposed to their high traditions and so recreant to the sane progress of mankind. It was at that hour that the rapidly mounting menace of great armaments to Europe and the world, which Gladstone so clearly foresaw, compelled the calling of the first Hague Conference. It did not accomplish what it was called for; the menace must mount higher still. But it did result in the International Arbitration Tribunal, the first decisive step toward that world organization through which alone permanent peace is possible.

In the creation of that Tribunal, England and America took the strongest part. England stood stoutly by America in the creation of the League of Nations; and she stood stoutly by America and France in the adoption of the universal treatly renouncing war, which at last, put law on the side of the peacemakers and makes the war-makers law-breakers. To puzzle painfully about "parity" and "tonnage" after this mutual pledge of the nations to settle all disputes by peaceful means is stultification; and the British premier and the American president see alike that the irony must end in provisions which match our professed policy.

It is 35 years, a generation, since Gladstone saw so clearly whither the great armaments led, and re-

fused to be identified with the sin and catastrophe. It has been a terrible process, culminating in the World War; but at last it seems destined for Ramsay MacDonald and Herbert Hoover to lead their nations back to Gladstone's sanity and political morality.

It is significant and memorable that it was Morley, Gladstone's biographer and the most illustrious inheritor of the Gladstone tradition, who at the time of the crisis in 1914 which precipitated the World War was the chief protester in the cabinet against the policy of the English government in entering the war. John Burns was his associate in the cabinet who joined in the protest and both retired from the government. Lord Morley's retirement was the occasion of deep sorrow and embarrassment to Mr. Asquith, who at the hour paid feeling tribute to him as the member of their circle to whom all were accustomed to look as their pre-eminent moral mentor. Morley's memorandum recently published in America as well as in England, his journal recording day by day in full detail and with rare penetration the deliberations of the cabinet during the fortnight before the declaration of war, with the startling transformations in the attitude of the leaders, is a complete and authentic revelation of the highest historical moment. Lloyd George, Simon and others stood by him until nearly the last moment, when the pressure became too much for them. The prime minister was clearly undecided until the last, and but for the position of Sir Edward Grey, whom he felt that he must support, he might have decided for neutrality. Grey's attitude was the determining factor. If neutrality was determined on he declared that he was not the man to carry on the policy. The maintenance of the Entente with France and Russia, especially fidelity to the French government, with which he and a few of the Cabinet leaders had entered into closer relations than the British people, Parliament or even their own associates divined, was with Sir Edward Grey the central consideration and the guiding principle.

Morley's sentiments and general principles were those of Gladstone at the earlier period, of which he made the record. The two men faced similar issues, and met them in the same way. Morley too was a Peace man, his life and influence identified with the Peace cause; and he saw nothing in the present stress to command a new principle. He felt that the chief result of a triumph of the Entente over Germany would be an immense advance of the power of Russia in Europe; and this, to which the cabinet seemed to him to be blind, he could not brook. He challenged his associates for any evidence of Germany's aims at world empire, of which they talked; and the sentimental and moral appeals, based largely on the invasion of Belgium, seem to him exaggerated and in high degree fictitious.

Morley's position, so fully and memorably stated, was the position of Ramsay MacDonald. He was not a member of the government like Morley and Burns. He was not like them a famous man. But he was a member of Parliament, a growing power in his party, standing perhaps at the dawn of a great political career. Unpopularity and the national condemnation inevitable with the war, with the quick relegation to private life, meant more to his personal fortunes than those of the mature ministers, whose public record was secure. He saw all this and felt it keenly. But he never wavered and faced the sure and clearly foreseen circumstances with calmness and confidence. This is not the place to discuss his wisdom. He was faithful; and Englishmen love faith and honor. His recovery was quick; his advance was rapid; and he is today prime minister of England, recently landing on our shores on the most momentous errand on which a British premier has ever left London, save only the mission of Lloyd George to Paris in 1919, there to support Woodrow Wilson in his great effort for the establishment of the League of Nations.

Who was right in England in 1914? Was it Asquith, Lloyd George and Grey, the three responsible British statesmen, or was it Ramsay MacDonald? Every one of those three statesmen has publicly declared that he was mistaken on the European situation in 1914. Asquith emphasized the accidental character of the crisis by saying that one man alone, Marschal von Bieberstein, the able diplomat who preceded Lichnowsky as German ambassador to London, could had he lived have averted the war. Grey in his recent reminiscences declared his conclusion, when all was over, that no German leader, emperor, chancellor, foreign minister, really desired war. Lloyd George's memorable and solemn final verdict was that the nations "staggered and stumbled" into it together, and that proper discussion would have prevented it. That is a ghastly footnote.

What were the circumstances of which all these great European statesmen were victims? They were the circumstances which Gladstone foresaw and dreaded years before, conditions which so far as England was concerned he refused to share. Had he been at the head of the government in 1914, Britain would not have entered the war. As for that matter, had Bismarck been at the head of the Berlin government, Germany would not have drifted into the war. The nations of Europe had become great armored camps, facing and fearing each other, distrusting each other, defying each other, with the army dictating to the cabinet, the soldier usurping the functions of the statesmen. The smash was inevitable—and it came.

Millions in England believe today, as Morley and MacDonald believed in 1914, that it would have been better if England had remained neutral. Millions believe that the entrance of the United States into the war did on the whole more harm than good. These are largely vain questions now. Few human occupations are more profitless than the attempt to reconstruct history. Woodrow Wilson will not be remembered as the war president, but as the founder of the League of Nations. We are proud here today that the first fame of Herbert Hoover was not won on the battlefield, but as the reliever of suffering and the saver of life. It was everywhere the common man who paid the penalty and was the hero. It is an eloquent fact that the Britsh Premier who has counseled with our President on the measures to put an end to armaments and war is a premier from the ranks of the common people, and speaks for humanity, as he spoke recently at Geneva.

In this hour it is not glowering land power, but

sea power, which is the chief remaining menace; and Britain and America are the chief sinners. Admirals and naval experts, shipbuilders and their Shearers create the circumstances which at this moment paralyze the busy and decent world, and of which the American and English peoples are preeminently the victims. Among British statesmen it has been Ramsay MacDonald who has most loudly sounded the warning, and most persistently demanded such revolutionary change in maritime law as shall make great rival navies superfluous, supplanted duly by a free sea, safe and secure for all commerce under international control. Nothing is more evident or more hopeful than the fact that President Hoover sees eye to eye with him. If the British and American people are staunchly behind them, as we must believe they are, their meeting at Washington, the consummation of careful and consecrated interchanges, will mean the opening of a bright, new chapter for mankind.

EDWIN D. MEAD.

The Story of My Experiments with Truth

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PART V—CHAPTER XL

Found at Last!

At last, after no end of wandering in Gujarat, Gangabehn found the spinning wheel in Vijapur in the Baroad State. Quite a number of people there had spinning wheels in their homes but had long since consigned them to the lofts as useless lumber. They expressed to Gangabehn their readiness to resume spinning if some one promised to provide them with a regular supply of slivers and to buy the yarn spun by them. Gangabehn communicated the joyful news to me. The providing of slivers was found to be a difficult task. On mentioning the thing to late Umar Sobhani he solved the difficulty by immediately undertaking to send a sufficient supply of slivers from his mill. I sent to Gangabehn the slivers received from Umar Sobhani and soon yarn began to pour in at such a rate that it became quite a problem how to cope with it.

Mr. Umar Sobhani's generosity was great, but still one could not go on taking advantage of it forever. I felt ill at ease continuously receiving slivers from him. Moreover, it seemed to me to be fundamentally wrong to use mill-slivers. If one could use mill-slivers why not use mill-yarn as well? Surely no mills supplied slivers to the ancients? How did they make their slivers then?—with these thoughts in my mind I suggested to Gangabehn to find carders who could supply slivers. She confidently undertook the task. She engaged a carder who was prepared to card cotton. He demanded thirty-five rupees, if not much more, per month. I considered no price too high at the time. She trained a few youngsters to make slivers out of the carded cotton. I begged for cotton in Bombay. Sjt. Yeshwantprasad Desai at once responded. Gangabehn's enterprise thus prospered beyond expectation. She found our weavers to weave the yarn that was spun in Vijapur and soon Vijapur Khadi gained a name for itself.

While these developments were taking place in Vijapur, the spinning wheel gained a rapid footing in the Ashram. Maganlal Gandhi by bringing to bear all his splendid mechanical talent on the wheel made many improvements in it, and wheels and their accessories began to be manufactured at the Ashram. The first piece of Khadi manufactured in the Ashram cost 17 annas. per yard. I did not hesitate to commend this very coarse khadi at that price to friends who willingly paid the price.

I was laid up in bed at Bombay. But I was fit enough to make searches for the wheel there. At last I chanced upon two spinners. They charged one rupee for a seer of yarn, *i. e.*, 28 *tolas*, or nearly ¾ lb. I was then ignorant of the economics of Khadi. I considered no price too much for securing handspun yarn. On comparing the rates paid by me with those paid in Vijapur I found that I was being cheated. The spinners refused to agree to any reduction in their rates. So I had to dispense with their services. But they served their purpose. They taught spinning to Shrimatis Avantikabai, Ramibai Kamdar, the widowed mother of Sjt. Shankarlal Banker and Shrimati Vasumatibehn. The wheel began merrily to hum in my room, and I may say without exaggeration that its hum had no small share in restoring me to health. I am prepared to admit that its effect was more psychological than physical. But then it only shows how powerfully the physical in man reacts to the psychological. I too set my hand to the wheel, but I did not do much with it at the time.

In Bombay, again, the same old problem of obtaining a supply of hand-made slivers presented itself. A carder twanging his bow used to pass daily by Sjt. Revashankar's residence. I sent for him and learnt that he carded cotton for stuffing mattresses. He agreed to card cotton for slivers but demanded a stiff price for it which, however, I paid. The yarn thus prepared I disposed of to some Vashinava friends for making from it the garlands for the *pavitra ekadashi*. Sjt. Shivji started a spinning class in Bombay. All these experiments involved considerable expenditure. But it was willingly defrayed by patriotic friends, lovers of the motherland who had faith in Khadi. The money thus spent, in my humble opinion, was not wasted. It brought us a rich store of experience and revealed to us the possibilities of the spinning wheel.

I now grew impatient for the exclusive adoption of Khadi for my dress. My *dhoti* was yet of swadeshi mill cloth. The coarse Khadi manufactured in the Ashram and at Vijapur was only 30 inches in width. I gave notice to Gangabehn that unless she provided me with Khadi *dhoti* of 45 inches width within a month, I would do with coarse, short Khadi

dhoti. The ultimatum came upon her as a shock. But she proved equal to the demand made upon her. Well within the month she had sent me a pair of Khadi *dhotis* of 45 inches width and thus relieved me from what would then have been a difficult situation for me.

At about the same time Sjt. Lakshmidas brought Sjt. Ramji, the weaver, with his wife Gangabehn from Lathi to the Ashram and got Khadi *dhotis* woven at the Ashram. The part played by this couple in the spread of Khadi was by no means insignificant. They initiated a host of persons in Gujarat as well as outside Gujarat into the art of weaving handspun yarn. To see Gangabehn at her loom is a stirring sight. When this unlettered but self-possessed sister plies at her loom she becomes so lost in it that it is difficult to distract her attention much less to draw her eyes off her beloved loom. M. K. GANDHI.

(*Translated from Navajivan by P.*)

The Study Table

Oriental

Johan Gunnar Andersson is a Swedish geologist of repute. He made a name in two Arctic expeditions and was connected with Nordenskjöld's Antarctic expedition in 1901-04. Later he was director of the Swedish Geological Survey. In 1915, he accepted an invitation to serve as councillor to the Chinese government in the organization of geological research and spent eleven years in that service. To an exceptional degree he gained the confidence and respect of the Chinese. In 1926, when the Crown Prince of Sweden was in China, in his trip around the world, Doctor Andersson acted as his special guide in the investigation of Chinese antiquities. Sweden today has an Oriental Institute, the Chinese collections for which were gathered under Andersson's supervision. His book, printed in Sweden, and now translated into English, makes a substantial volume with the title "The Dragon and the Foreign Devils."[1] It is about equally divided between narrative of personal experiences and studies of current events. In the chapters of personal experiences, there is shown an interest and sympathy with the Chinese as individuals that are quite rare in foreigners.; This shows itself in such studies as *Coolies, An Old Woman by the Wayside, The Hungshan Episode,* etc. Thus:

> The coolie is no timeserver; he shows no evidence of false servility or insinuation. But what I find especially agreeable is the constant alertness and attention he gives to his foreign and occidental employer. When one is crawling up a steep cliff, invariably one finds a strong hand supporting one's slipping foot. Or the shadow has moved while one is taking one's midday rest, and one finds another protection set up in front of the sun. Or the rain begins to fall and the coolie is there at once of his own accord to protect the table against the wet.

These are not the words of a globe-trotter who has had limited experience. As to the studies of current events—notice that Andersson went to China when Yuan Shi-Kai was still in power. He saw the fall of the President-Emperor and the events that followed; he was there when Chang-Hsun made his coup, replacing the boy Emperor in power for a few days; he saw the wire-pulling that put China into the world war; he felt, with the Chinese, the intolerable conditions at Shanghai: he was obliged to travel back and forth through the districts disturbed by the bickerings of warlords. What he tells us of these things is fairly and honestly told. He is a friend of the Chinese but not a blind partisan. He can speak with authority of "the White Peril" and of China's dangers. His eleven years were an interesting time for a man to be in China, whose work carried him far into the interior and whose official relation gave him opportunities which most men have not had.

Your reviewer feels exceptional hesitancy in dealing with Fisher's "Democracy and Mission Education in Korea."[2] He is deeply interested in Korea and her advancement; he is in sympathy with much that Doctor Fisher says, both in the way of criticism and construction; he respects the author's earnest desire to aid both education and democracy. However, the book irritates him at places. It is founded upon the views of John Dewey as expressed in "Democracy and Education," and those of Thomas Jesse Jones in "Four Essentials of Education." In fact, Fisher's book may be considered the application of Doctor Dewey's book to a specific case. Of course, reaction against John Dewey's ideas is now well under weigh. Opposition was at first that of die-hard conservatives. It is no longer confined to such. No one who knows Ross Finney, or who has read his recent "Sociological Philosophy of Education," would place him among them. And no one who carefully ponders the teaching of Finney's book is likely to follow Doctor Fisher in all the details of his arguments. Your reviewer approves most of Fisher's foundation principles; he disapproves some of his suggestions; he is convinced that others are absolutely unworkable as they can make no appeal to mission boards or to philanthropists interested in missions. That the author is inconsistent is plain. The whole drift of his argument is against working for definite and set ends however excellent. Yet he sets before us our duty to democratize the Koreans. What is the difference in principle between such an aim, consciously held, and the effort to Christianize? The one he approves, the other he disapproves. Let us look for a moment at the application of Thomas Jesse Jones' four fundamental aims. Finney justly claims that they do not *cover* the case, but let us assume that they do. The government schools in Korea recognize all four of these aims, and are definitely meeting them, on the whole quite well. That the Japanese administration is likely to meet them better than any foreign school (mission or other) lies in the community of interests, the long period of contact, the similarity in race, culture, even in language. Being an exponent of Dewey's views, Doctor Fisher emphasizes the necessity of encouraging individuality. The idea has been somewhat overworked in our own country; how far it will

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1. **The Dragon and the Foreign Devils.** Johan Gunnar Andersson. Boston: 1928. Little, Brown & Co. 8 vo. pp. xi. 341. Price $4.00.

2. **Democracy and Mission Education in Korea.** James Ernest Fisher. New York: 1928. Teachers' College, Columbia University. 8 vo. pp. xiii. 187.

really be carried in the future remains to be seen. Friends of young Korea have a deep interest here. Whatever may be the cause, the fact is that Korean youth is infested just now with an oversupply of this need for *individual* expression. The crying need of Korea today is a halt in this beautiful flowering of individuality—irrespective of John Dewey's teachings. Lastly: Doctor Fisher feels that the mission school under outside control is a temporary thing. It is being prepared for turning over to the *control* and *support* of Koreans. The difficulty of having mission boards or philanthropists accept this idea of the schools seems great, but we will not discuss that phase of the matter. What would be the *inevitable* result of the plan? Suppose that many such schools were developed and transferred to Korean control; an intolerable condition would result. These schools would be, in a sense and to some degree, different from and hostile to the government schools. Two sets of schools would be developed side by side, representing something of antagonism. These outside schools can exist, as long as they belong to and can be protected by foreign interests. They could not continue to exist under Koreans. There is no government which could, or *should,* tolerate such a situation. Such are a few of the many thoughts the book causes us. We regret only to have called attention to things with which we disagree. We could write a longer notice of approbation, had we the space. The book is intended for missionaries and educators. It should have a wide reading by both.

Of course, "the Daughter of the Samurai"[3] tells these old Japanese stories charmingly. There are sixteen of them in all and most of them were told by the Honorable Grandmother to the little Chiyo in the years gone by and they are surely told very much as that dear old lady told them. Such stories "generally begin with 'In the olden, olden time,' . . . The ending is quaint. If the tale has a happy close, the final words are always 'congratulation; congratulation!' and if it is sad, the tale invariably ends with 'sorrowful; sorrowful!'" Four out of fifteen here told end "sorrowful; sorrowful!": the rest are joyful. Here are the stories of Urashima, Momotaro (Peach-boy), the Flower-blooming Old Man, the Goodluck Teakettle, which have been told in English time and again, but never better. Here are stories less often told, such as Why the Jellyfish Has No Bones, and the Demon of Adachi Plain. In the very midst of the others is the story of the farmer-saint. This is not a story of the olden, olden time; it begins not with the usual formula and it does not end with either of the time-honored endings. It is a true story of yesterday. Why should it be here? It is a story of the boyhood of Nakae Tojiu, the Sage of Omi. So far as we know it has not before been told for foreign children. It is beautifully told—equal to the best chapters in the Daughter of the Samurai. Is it lost here? Will it be appreciated by the child-reader? Or by the mother who reads the story aloud to her children? Does Mrs. Sugimoto over-estimate the understanding and sympathy of the American child? The stories are accompanied by seventeen full page pictures, in black and white, in pure Japanese style by Tekisui Ishii.

3. **Picture Tales from the Japanese.** Chiyono Sugimoto. New York: MCMXXVII. Frederick A. Stokes Co. oblong 16 mo. pp. (viii). 124. Price $1.25.

In his introduction to "The Government of Japan,"[4] Professor William Starr Myers says:

> During the academic year 1926-27, Mr. Naokichi Kitazawa was a member of my graduate seminary course in comparative government in Princeton University and his reports upon the constitution and government of Japan were so excellent and simple in their treatment, and so scholarly and sound in their content, that at my suggestion he has reduced them to unified form and this book is the result.

It will be useful to all who desire to know something of the organization and working of the Japanese government—a thing just now of especial importance, when mutual knowledge and understanding between Japan and the United States is desirable. The plan and outline of such a work is already fixed by the nature of the subject. Mr. Kitazawa considers in succession the Constitution, the Imperial Throne, Cabinet and other Executive Organs, the House of Peers, the House of Representatives, the General Powers of the Diet, the Judiciary, Local Government, Political Parties. There is no chance for the display of literary ability in such treatment; all that can be asked is clarity and reasonable fulness, both of which we have here. It is true that clarity is not so noticeable in the chapter on political parties, but anyone who knows aught of Japanese politics will understand this and will readily make allowance. The full text of the Constitution is given as an appendix.

"The Second Generation" of Japanese, that is those who were born in this country, who are American citizens, trained and reared in American surroundings, present interesting problems. Some time ago we called attention to a pamphlet by Doctor Hidemichi Akagi in which they were considered. We have now received another pamphlet by the same author.[5] These young people, in any sound development of the situation, should become a bridge between Japan and the United States, a bond that shall make for sympathy and the development of intimate and friendly relations. If they are to be such, they must know Japan and appreciate its spirit and accomplishment. Recognition of this fact has led Doctor Akagi to prepare this syllabus on "Japanese Civilization." It is primarily intended to guide these young Japanese-Americans in gaining this desirable knowledge. It is an excellent piece of work. It will be useful also to Americans who desire to inform themselves. Unfortunately there are many typographical errors. Some of these correct themselves, but when they occur in the names of foreign authors they may mislead. As such errors we may mention Holton, Murdock, Dickens, Grasham (for Holtom, Murdoch, Dickins, Gresham).

There has just come to our table a little book by Professor Vaswani, dated 1922. We would usually hardly call attention to a book of such distant date, but it happens that we have also received some recent printed matter from the same source, which we *must* notice. Hence we quote from "Atmagnan: or Life in the Spirit,"[6] as follows:

> Let us build new schools and colleges in places invested with the beauty and sanctity of nature's life; let us establish forest-*asrams;* let us make it possible for the poor, struggling in big smoky cities, to live a fresh, open-air life; let us take

4. **The Government of Japan.** Naokichi Kitazawa. Princeton: 1929. Princeton University Press. 16 mo. pp. xvi. 130. Price $1.75.

5. **Japanese Civilization: A Syllabus.** Hidemichi Akagi. New York: 1927. Japanese Christian Association & Co. 8 vo. pp. vi. 89. Price 50 cents.

6. **Atmagnan.** T. L. Vaswani. Madras: 1922. Ganesh & Co. 16 mo. pp. vii. 95. Price 1.8. R.

The Field

"The world is my country, to do good is my Religion."

NOVEMBER LECTURES AT ABRAHAM LINCOLN CENTRE, CHICAGO

Friday morning 10:30

November 1.—A. Eustace Haydon.
Modern Fashions in Humanism.
Professor of Comparative Religion, University of Chicago, frequent contributor to *Journal of Religion* and other magazines.

Three Lectures by Ferdinand Schevill:
November 8—
A Psychological Interpretation of Fascism.
November 15—
The United States of Europe—An Illusion or a Necessity?
November 22—
On Writing History.
Author of "Political History of Modern Europe," "The Making of Modern Germany," "History of the Balkan Peninsula," etc.

Single Admission 50c

Tuesday Evening Discussion Group.
8:30 P. M.

Professor E. A. Burtt of the University of Chicago is giving a series of ten lectures on The Conflict Between Science and Religion.
November 5.—Laws of Nature.
November 12.—Creative Discovery.
November 19.—The Role of Mathematics.
November 26.—The Intellectual Reconciliation.

Admission 50c

A PLEDGE TO PEACE

The Women's International League For Peace and Freedom has submitted to Bishop Francis J. McConnell, President of the Federal Council of Churches of Christ in America a peace pledge to be taken by individuals in churches and elsewhere in celebration of the first Armistice Day since the proclamation of the Kellogg Pact.

This pledge, which the League asks to be placed on programs of church and public meetings and recited in unison by congregations and audiences, is as follows:

"Since my country, with the other countries of earth, has signed the Kellogg Pact for the Renunciation of War *'in the names of their respective peoples,'* therefore do I, as one of the American people loyally accept this act of my Government, acknowledge it as binding upon me individually, and pledge my personal allegiance to the solemn obligation to 'condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy' of the United States in its relations with other nations. I 'agree that the settlement or solution of all disputes or conflicts, of whatever nature, or of whatever origin they may be, which may arise' between the United States and other nations, 'shall never be sought except by pacific means.'"

STARTING A COMMUNITY CHURCH

[How It Was Done in Rowley, Massachusetts.]

Those who insist that young people, with their necking parties and hip flasks, are bound with flying feet for the demnition bow-wows are not likely to find much support for their prophecies of gloom in Rowley, a pleasant town 30 miles from Boston, on the North Shore. Here militant youth has fought valiantly to make religion a vital force in the community. In the face of bitter opposition, it has brought about a vote to merge two ancient churches. It will have brought within the fold of the new church, as soon as it is legally organized, 50 families who would have nothing to do with either of the old churches. . . .

For nearly 300 years the Rowley Congregationalist Church has been a center of rock-ribbed conservatism. It has been the church home of the first families, the aristocrats, so far as a New England town can have an aristocracy. It has grown comparatively rich from various gifts and endowments. . . .

As an example of the conservatism of the church, it may be cited that the first pastor of the parish, founded in 1639, left it a lot of land. Some of this land is now on a state highway and is of value for development. A while ago some one offered to buy it. The offer was promptly declined, although the land is not, and never has been, the source of a single penny in income to the church.

That the religious doctrines of the ancient church have not been much tampered with through the years is shown in the provisions of an old will, in which a fund is left to the society to support an "orthodox and Bible ministry." The donor was Miss Phoebe H. Jewett, a spinster with pronounced religious ideas. . . .

The Baptist society was formed nearly 100 years ago. It came into existence as a result of a disagreement over religious doctrines in the Orthodox church. In its adherence to conservatism it has not been far behind the church of which it is an offshoot. It has not been so fortunate, though, in the matter of gifts and endowments.

Twice attempts have been made by liberal members of both churches to bring about a union. Ingrained prejudice and lines of social cleavage have defeated such attempts.

Then, where their elders had failed, the young people took a hand. They knew each other well in a town in which almost everybody knows everybody else. They had played together and studied together in school. They met each other socially day by day. To them the religious significance of the words Baptist and Congregationalist was almost unknown. They did see that the existence of the two churches was financially wasteful and that one strong church could function much more satisfactorily than two warring ones.

Awhile ago nine young men got together and organized the Friendly Crusaders with the motto "Friendship for home, country and for God."

Finally they started out on a determined crusade to bring into existence a single, united church in Rowley. People smiled good naturedly at their enthusiasm and crusading spirit. The campaign was looked upon as one of the harmless ebulitions of youth. That it would run its course and ultimately die out was the common opinion. The churches had gone along their separate paths for nearly a century. Attempts to bring about a change in the existing order had failed. The churches

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steps not simply to develop the intellect but also to educate the heart. . . A new art may then be born; a new vision of beauty then may come to us; a new apprehension of Brotherhood may then be ours.

In 1922 this was a vision, a hope. Today it is in way of realization. There is now an *ashrama,* a forest school, "in the lap of the Himalayas." We have received its announcement and various matter relative to the "youth movement" in India. It appears to be a youth movement instigated by elders, but it carries promise of great things for India. The Shakti Ashrama is at Rajpur: it is opening its third season. There are two terms—from May 1 to June 30 and from July 15 to September 15. It takes boys from 15 to 70 (yes, seventy); this season it is trying the experiment of taking a dozen girls. It aims at health of mind, body and spirit. It teaches dietetics and health, Indian history, Indian and World problems, Indian ideals, India as a World Force, the Bhavagad Gita, ethics, etc. It has health exercises, music, archery. The ashram members edit fortnightly journals in English and Hindi. Expenses are reduced to a minimum and life is simple—we believe beautiful. Sadhu Vaswani is the leader, Swami Ananda is in charge; competent teachers are there and occasional foreigners lecture or instruct. It aims to make true men in these false days. It succeeds. One father says, "My youngest son is quite a changed boy after his stay in the ashrama." A teacher visitor says: (it) "instils in the hearts of the young men who flock to it in numbers from various parts of the country, love for their motherland, love for their ancient culture. It endeavors to make them strong, muscular, healthy, and fearless. It tries its utmost to cultivate their minds, and to elevate their souls."

FREDERICK STARR.

would go on as they had. Union was impossible.

Then the Friendly Crusaders decided on a move that brought them into the limelight and caused people generally to sit up and taken notice. One Sunday morning they marched boldly into first one church and then into the other while services were going on. The Crusaders filed down to the front of the churches and drew up in line before the pulpits. The invasion was unexpected. Never had there been such a rustling in the pews, such a craning of necks.

The leader asked for permission to speak, and the permission was granted. Then and there the pastors were asked to resign unless they would agree to abandon all opposition to a merger of the two churches. They were also asked to promise to resign if a merger of the two churches was brought about. It may be that the pastors had caught a glimpse of the handwriting on the walls. At any rate they both tentatively promised to give up their jobs.

Following this dramatic incident, the town was agog with excitement. Sentiment in favor of a merger of the churches began to crystallize. Many of the older people said, "If the young people want a merger, why not let them have it, they are the ones who much carry on church work in the near future?" Others vigorously opposed a merger.

The Congregationalists, from the first, were more favorable to a merger than were their Baptist neighbors. In the Baptist Church a proposal that the two societes should unite was promptly defeated. Then another meeting was held at which the names of the heads of 10 leading families were read and it was announced that they would all withdraw from the church unless an amalgamation was brought about.

The Friendly Crusaders countered on the opposition to the merger with a measure that brought strong support to their cause. They went out into the highways and byways and stirred up public sentiment favorable to church union and gathered the promises from 50 non-churchgoing families to attend a new federated church if one was organized. Then both of the old churches voted to bury all past differences and become part of a single church. Thus the Crusaders' dream advanced toward realization.

Only the straightening out of a few legal snarls needs to be attended to before the two old churches become united and the war hatchet is buried forever. The Congregationalist and Baptist societies will continue to exist and new members may become members of either one of them or of neither. Those who fail to affiliate with either the Congregationalists or the Baptists will presumably become members of a church without a creed or a settled polity.—*S. Harry Ferris,* in the Boston *Herald.*

BOOKS RECEIVED

Charles Boni, New York.

The Golden Wind.—By Takashi Ohta and Margaret Sperry. (Paper books.)

Frederick the Great.—By Margaret Goldsmith. (Paper books.)

Brahma Mission Press, 211 Cornwallis St., Calcutta.

In Search of Jesus Christ.—By Dhirendranath Chowdhuri.

Committee on Cooperation in Latin America, 419 Fourth Ave., N. Y.

Evangelicals at Havana.—By Samuel Guy Inman.

The Dial Press, Lincoln MacVeigh, New York.

Catholicism and Christianity.—By Cecil John Cadoux.

Doubleday, Doran & Co., Garden City, New York.

Pacifism in the Modern World.—Ed. by Devere Allen.

GANDHI AND THE AUTOMOBILE

Mahatma Gandhi was recently riding in an automobile which killed a pedestrian. We have never seen anything more beautifully characteristic of the man than his comment upon this tragic event. We reprint it herewith from the columns of *Young India.*—Editor.

A Tragedy

Throughout a life of continuous bustle lived among crowds for nearly thirty years I cannot recall a serious accident though I can many narrow escapes. But in Almoda on the day of my entry, *i. e.,* 18th instant, and after a crowded meeting, as I was returning to my host's house, a villager named Padamsing who came rushing as villagers do to the car for *darshan* met with what proved to be a fatal accident. He could not dodge the car in time, fell and the car ran over him. He was quickly carried by kind bystanders to the hospital where he received the utmost attention and hope was entertained that he would survive. He was strongly built and brave. He lived for two days, his pulse was good, he was taking nourishment. But the heart suddenly stopped on 20th instant at 3:15. Padamsing died leaving an orphan boy 12 years old.

Death or lesser accidents generally do not give me more than a momentary shock, but even at the time of writing this I have not recovered from the shock. I suppose it is because I feel guilty of being party to Padamsing's death. I have found chauffeurs to be almost without exception hot-tempered, easily excitable and impatient, as inflammable as the petrol with which they have to come in daily contact. The chauffeur of my car had more than a fair share of all these shortcomings. For the crowd through which the car was struggling to pass he was driving rashly. I should have either insisted on walking or the car proceeding only at a walking pace till we had been clear of the crowd. But constant motor riding had evidently coarsened me, and freedom from serious accidents produced an unconscious but unforgivable indifference to the safety of pedestrians. This sense of the wrong is probably responsible for the shock. It is well with Padamsing. Pandit Govind Vallabh Pant has assured me that the son will be well looked after. Padamsing received attention at the hospital which monied men might have envied. He was himself resigned and at peace. But his death is a lesson to me as, I hope, it would be to motorists. Although I may be twitted about my inconsistency, I must repeat my belief that motoring in spite of all its advantages is an unnatural form of locomotion. It therefore behooves those who use it to restrain their drivers and to realize that speed is not the *summum bonum* of life and may even be no gain in the long run. I have never been clear in my mind that my mad rush through India has been all to the good. Anyway Padamsing's death has set me thinking furiously.

NOVEMBER

With its brisk, wintry touches, suggests that your furs be at once conditioned for their season of heavy usage. Delicate, skilled and dependable are the processes by which we brush, cleanse, sanitize and prolong the life of the fur garments you entrust us with.

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